

THE CARTOON GOSPEL



BY RICHARD L. DIESSLIN

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by Richard L. Diesslin

ABOUT THE HUMOR OF CHRIST:

"The widespread failure to recognize and to appreciate the humor of Christ is one of the most amazing aspects of the era named for Him. Anyone who reads the Synoptic Gospels with a relative freedom from presuppositions might be expected to see that Christ laughed, and that He expected others to laugh, but our capacity to miss this aspect of His life is phenomenal. We are so sure that He was always deadly serious that we often twist His words in order to try to make them conform to our preconceived mold. A misguided piety has made us fear that acceptance of His obvious wit and humor would somehow be mildly blasphemous or sacrilegious. Religion, we think, is serious business, and serious business is incompatible with banter."

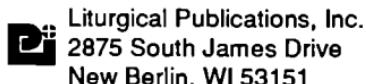
— *Excerpt from The Humor of Christ, by D. Elton Trueblood, Harper & Row.*

REVIEW OF THE CARTOON GOSPEL:

"One of the barriers to hearing the word of God when we read the Bible is the feeling, "I've read all this stuff before." One way to break down that barrier is to see the humor that is often hidden in the Scripture.

Rich Diesslin, in his *THE CARTOON GOSPEL*, uses a sometimes "off the wall" sense of humor to show us a humorous and, paradoxically, a dead serious side of the Scripture. [...] Jesus, who often used humor in his teaching would, we think, be pleased by these unorthodox and penetrating insights into his teaching."

— *Douglas A. Dickey, Philosophy Professor, Pacific Christian College.*



ISBN 0-940169-09-6

THE CARTOON GOSPEL

*Unique cartooning of Gospel
passages adds a fresh
interpretation, challenging the
reader to a new dimension of
understanding.*

Richard L. Diesslin

Liturgical Publications, Inc.
2875 South James Drive
New Berlin, WI 53151

ISBN 0-940169-09-6

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Printed in the United States of America

to Mindy, Grady and Sally

PREFACE

The Cartoon Gospel is unique because it is cartooning of scripture passages instead of scripture illustration or normal Christian cartooning (which primarily lampoons church life). The purpose is to add freshness to the interpretation of the passages. It should challenge the reader to (re-)read these verses and see if it adds a new dimension to his/her understanding.

The Cartoon Gospel attempts to portray biblical characters as real people trying to know and follow God's will. It is all too easy to read the Bible and be left with the feeling that they are rigid, perfect, even superhuman characters instead of people with the same possibilities that you and I have. The cartoons are meant to be stimulating and humorous and are based on researched interpretation. Each one is "defensible" theologically (with the exception of minor cartoonist privilege now and then), even though the point is to assist the reader in his/her own analysis of the actual scripture passage. Hopefully, the humor and challenge stand on their own merit.

Whenever humor is mixed with the holy, there is a very delicate balance to be maintained. In order to stay within the realm of good taste, a review panel comprised of clergy/ministers from Catholic and Protestant denominations assisted in defining the boundaries (listed in the acknowledgements). Their guidance and suggestions throughout the creation of the Cartoon Gospel have been important to the process. For example, the cartoons were intended to be published stand-alone which may have caused them to be taken out of context. So one idea was to create a cartoon devotional; this is where the concept of the brief message with each cartoon originated. The message allows for the context to be set and some of the background research to be passed on.

The scripture passages are excerpted from the Revised Standard Version of the Bible, since most of the original research was done from this translation. The Gospel scripture selections usually follow the of Common Lectionary Readings for Year C.

Thank you for reading the Cartoon Gospel. I hope it entertains you and enriches your spiritual life.

R.L.D.

ACKNOWLEDGEMENTS

I'd like to thank my parents, Howard and Micki, not only for raising me, but also for their interest in my cartooning projects, even if that was second to making them grandparents. I have to thank my wife Mindy as well, not only for her part in producing the "grandchildren," but primarily for several years of support and encouragement on this book. I have to thank my college fellowship for fertilizing the mustard-seed sized spirituality I brought with me; it's a really big weed now! Doug Dickey, Roger Callahan, and John Southwood were the ministers at the time I attended college. Joking around, working and even fishing with these guys indirectly led to the Cartoon Gospel. The Recently Discovered Book of Ralph (forever to be unpublished) was my first effort in cartooning the Gospel and having fun with the people involved in the fellowship at the same time.

The review panel was of great significance to this effort. If it were not for their insights and criticisms I may never have stumbled into the current format. Their reviews were insightful and helpful, challenging me to modify, enhance and even drop some of the text and cartoons. I would specifically like to thank D. Elton Trueblood. I know him only through our correspondence (he was kind enough to respond to a letter I wrote him in appreciation of his book *The Humor of Christ*). He agreed to review the Cartoon Gospel and wrote "The work you have done is impressive. You have done a great deal of thinking." Words like that coming from a noted scholar are encouraging, to say the least.

The review panel consisted of:

Rev. Thomas A. Baima	Associate Director for Ecumenical and Interreligious Affairs, Archdiocese of Chicago, Illinois
Rev. Roger Callahan	Purdue Christian Student Fellowship, W. Lafayette, Indiana
Rev. Steve Daniels	Hawker United Church of Christ, Beavercreek, Ohio
Rev. George Davis	University Heights United Methodist Church, Indianapolis, Indiana
Rev. Douglas A. Dickey	Pacific Christian College, Fullerton, California

with additional review from Mindy Diesslin and Doris Anne Onken.

I would specifically like to thank Keith B. Lawson, Director of Publications, and Liturgical Publications for believing in this work and giving it a shot. Elton Trueblood put it best: "I congratulate you on your success in finding a publisher for your unique work. Most authors are not so fortunate." That is how I feel, very fortunate. I would also like to thank all those who provided encouragement early on when the book was still just a concept.

Most importantly, I thank God who blesses us with the presence of Jesus. I have come to a deeper understanding of the Scripture and a deeper relationship with Jesus than I had before I started. I guess I will always think of Jesus as the man-God who always has a twinkle in his eye, even when he is making his most serious point. I hope it adds another facet of Christ's personality to your life as well.

TABLE OF CONTENTS BY TITLE

Come Again?	3
Pass the Locust, Honey	5
Don't Tread on Me	7
Pickles and Ice Cream, Anyone?	9
Hello, Is Anyone Home?	11
Before the Beginning.....	13
Oh, a Wise Guy, Huh!	15
Beware of Low Flying Doves.....	17
No Wine before Its Time	19
Read Any Good Books, Lately?	21
A Cliffhanger	23
Hook, Line and Sinker.....	25
Let's Get Our Priorities Straight	27
Speaking in Tongues	29
Tripping Out?	31
Forecast...Partly Cloudy	33
The First Steeplechase	35
Another Bite Out of the Big Apple	37
Bearing the Fruit.....	39
Having a Swill Time.....	41
What's That Aftershave You're Wearing?	43
Pet Rocks Unite	45
Occupied?	47
Beyond a Shadow of a Doubt	49
More Fish Stories or The Last Breakfast.....	51
Who Pulled the Wool over Your Eyes?	53
Love One Another	55
Highway to Heaven	57
Guess Who's Coming to Dinner.....	59
Famous Impressions.....	61
Well I Declare	63
A Cure for Slavery	65
The Funeral Procession	67
Shoeshine	69
Survey Says...	71
Excedrin Headache #199	73
Don't Tread on Me	75
Welcome to My Neighborhood Boys and Girls	77
The Right Choice	79
Knock, Knock	81
A Case of Really Bad Timing	83

TABLE OF CONTENTS BY TITLE

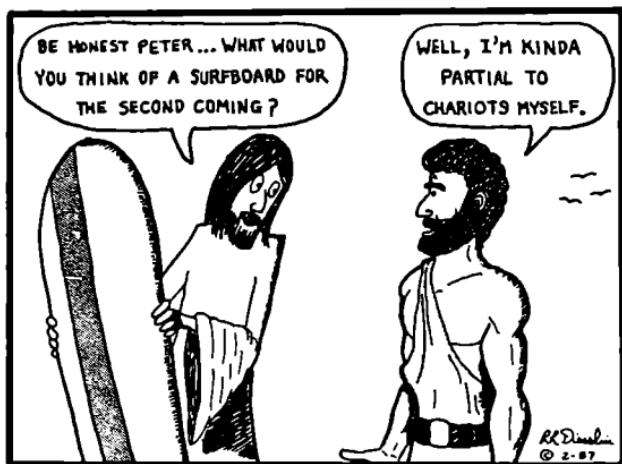
Expect the Unexpected	85
Gotta Light?.....	87
I Thought You Had the Keys	89
Sunday. Why Do You Ask?	91
God Is No. 1	93
Have You Seen My Sheep around Here Anywhere?.....	95
It's Hard To Find Good Help	97
Speak of the Devil	99
Faith To Move Trees!?!	101
90% of All Lepers Miss the Point	103
Getting on the Judge's Case.....	105
The Tortoise and the Hare	107
Dinner without Tax	109
Seven Is Enough!.....	111
Th-th-that's All Folks!	113
The Best Laid Plans	115

"And there will be signs in sun and moon and stars, and upon the earth distress of nations in perplexity at the roaring of the sea and the waves, men fainting with fear and with foreboding of what is coming on the world; for the powers of the heavens will be shaken. And then they will see the Son of man coming in a cloud with power and great glory. Now when these things begin to take place, look up and raise your heads, because your redemption is drawing near."

And he told them a parable: "Look at the fig tree, and all the trees; as soon as they come out in leaf, you see for yourselves and know that the summer is already near. So also, when you see these things taking place, you know that the kingdom of God is near. Truly, I say to you, this generation will not pass away till all has taken place. Heaven and earth will pass away, but my words will not pass away.

"But take heed to yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a snare; for it will come upon all who dwell upon the face of the earth. But watch at all times, praying that you may have strength to escape all these things that will take place, and to stand before the Son of man."

Come Again?



It appears that the second coming will be hard to miss...but that's what they thought about the first coming.

In the fifteenth year of the reign of Tibe'ri-us Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Iturae'a and Trachoni'tis, and Lysa'ni-as tetrarch of Abile'ne, in the high priesthood of Annas and Ca'iaphas, the word of God came to John the son of Zechari'ah in the wilderness; and he went into all the region about the Jordan, preaching a baptism of repentance for the forgiveness of sins. As it is written in the book of the words of Isaiah the prophet,

"The voice of one crying in the
wilderness:
Prepare the way of the Lord,
make his path straight.
Every valley shall be filled,
and every mountain and hill shall
be brought low,
and the crooked shall be made
straight,
and the rough ways shall be made
smooth;
and all flesh shall see the salva-
tion of God."

Pass the Locust, Honey.

JOHN IS AMAZED AT THE TRUTHS REVEALED TO HIM ...

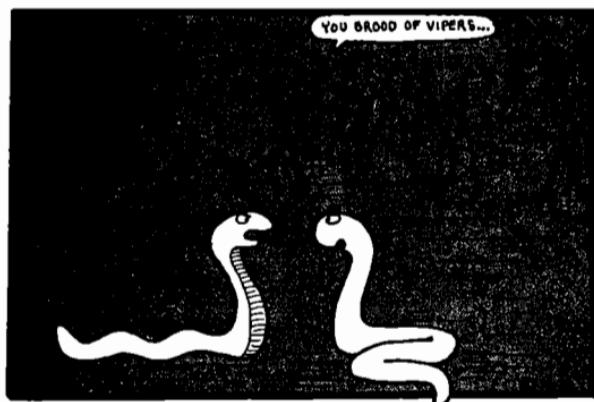


It isn't always easy being called into God's service.

He said therefore to the multitudes that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruits that befit repentance, and do not begin to say to yourselves, 'We have Abraham as our father'; for I tell you, God is able from these stones to raise up children to Abraham. Even now the axe is laid to the root of the trees; every tree therefore that does not bear fruit is cut down and thrown into the fire."

And the multitudes asked him, "What then shall we do?" And he answered them, "He who has two coats, let him share with him who has none; and he who has food, let him do likewise." Tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?" And he said to them, "Collect no more than is appointed you." Soldiers also asked him, "And we, what shall we do?" And he said to them, "Rob no one by violence or by false accusation, and be content with your wages."

Don't Tread on Me



Snakes have taken the rap for passing on the knowledge of good and evil ever since the garden of Eden, but it is our lack of Spiritual knowledge that hurts us. The point is to continually prepare for the coming of the Lord, which means viewing our daily life through spiritual eyes and has no room for religious pride.

In those days Mary arose and went with haste into the hill country, to a city of Judah, and she entered the house of Zechari'ah and greeted Elizabeth. And when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit and she exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb! And why is this granted me, that the mother of my Lord should come to me? For behold, when the voice of your greeting came to my ears, the babe in my womb leaped for joy. And blessed is she who believed that there would be fulfillment of what was spoken to her from the Lord."

And Mary said,

"My soul magnifies the Lord,
and my spirit rejoices in God my
Savior,
for he has regarded the low estate
of his handmaiden.
For behold, henceforth all generations
will call me blessed;
for he who is mighty has done great
things for me,
and holy is his name.
And his mercy is on those who fear him
from generation to generation.
He has shown strength with his arm,
he has scattered the proud in the
imagination of their hearts,
he has put down the mighty from their
thrones,
and exalted those of low degree;
he has filled the hungry with good
things,
and the rich he has sent empty away.
He has helped his servant Israel,
in remembrance of his mercy,
as he spoke to our fathers,
to Abraham and to his posterity for
ever."

Pickles and Ice Cream, Anyone?



The Holy Spirit works in mysterious ways.

Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up according to custom; and when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, but supposing him to be in the company they went a day's journey, and they sought him among their kinsfolk and acquaintances; and when they did not find him, they returned to Jerusalem, seeking him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions; and all who heard him were amazed at his understanding and his answers. And when they saw him they were astonished; and his mother said to him, "Son, why have you treated us so? Behold, your father and I have been looking for you anxiously." And he said to them, "How is it that you sought me? Did you not know that I must be in my Father's house?" And they did not understand the saying which he spoke to them. And he went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. And Jesus increased in wisdom and in stature, and in favor with God and man.

Hello, Is Anyone Home?



You can't stop a mom from being a mom. Jesus' response, "Did you not know that I must be in my Father's house," might indicate that mom and dad still really can't fathom their child ... what parent can. Before we charge them with parental neglect for not noticing Jesus' absence right away, realize that Mary and Joseph were probably traveling with the whole family, relatives included (vs. just the three of them). Another thought here might be that God's truth appeals to all ages.

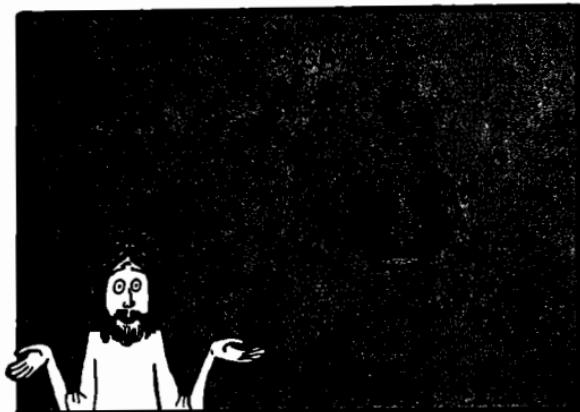
In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light.

The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

And the word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'") And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known.

Before the Beginning



DAD, COULD YOU TELL ME WHAT WE CAN DO TO HELP THE WORLD...WHAT DO YOU MEAN "IN A WORD"..."DAD WHY ARE YOU LOOKING AT ME LIKE THAT!?! HEY, CUT IT OUT ...

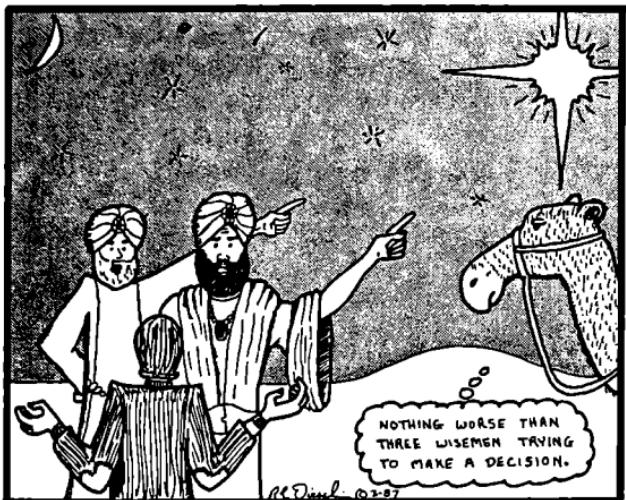
The "Word" is not referring to the written word; it is the Son, Jesus, Word of the Father. That the Word became flesh and dwelt among us, reveals God's love for us.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, "Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him." When Herod the king heard this, he was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. They told him, "In Bethlehem of Judea; for so it is written by the prophet:

'And you, O Bethlehem, in the land
of Judah,
are by no means least among the
rulers of Judah;
for from you shall come a ruler
who will govern my people Israel.'"

Then Herod summoned the wise men secretly and ascertained from them what time the star appeared; and he sent them to Bethlehem, saying, "Go and search diligently for the child, and when you have found him bring me word, that I too may come and worship him." When they had heard the king they went their way; and lo, the star which they had seen in the East went before them, till it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy; and going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. And being warned in a dream not to return to Herod, they departed to their own country by another way.

Oh, a Wise Guy, Huh!



LOOK CARL, HOW MANY TIMES DO WE HAVE TO GO THROUGH THIS. OF COURSE THERE ARE "BILLIONS AND BILLIONS" OF STARS OUT THERE, BUT THIS IS THE ONE WE WANT TO FOLLOW...ALRIGHT??

There is only a glimpse of the wise men's journey. A glimpse into what was perhaps their life's quest. While it would be nice to know more about them, their story is just an affirming aside to the main point of the Gospel: Jesus. At least we know their second wisest move: not go back to Herod with the news.

As the people were in expectation, and all men questioned in their hearts concerning John, whether perhaps he were the Christ, John answered them all, "I baptize you with water; but he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, to clear his threshing floor, and to gather the wheat into his granary, but the chaff he will burn with unquenchable fire."

Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, "Thou art my beloved Son; with thee I am well pleased."

Beware of Low Flying Doves



According to Howard Clark Kee, one of the authors of the Interpreter's Commentary on the Bible, the old testament tradition interpreted the dove as a symbol of God's Spirit hovering over creation (Gen 1:2) and caring for His people in the wilderness (Duet 32:11). Knowing this, one might get the impression that we have a compassionate God. Jesus certainly seems to reinforce this relationship in his teachings and actions.

One the third day there was a marriage at Cana in Galilee, and the mother of Jesus was there; Jesus also was invited to the marriage, with his disciples. When the wine failed, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "O woman, what have you to do with me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now six stone jars were standing there, for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the steward of the feast." So they took it. When the steward of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward of the feast called the bridegroom and said to him, "Every man serves the good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now." This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory; and his disciples believed in him.

No Wine before Its Time



John 2:1-11 is full of imagery and symbolism: the third day, wine, abundance, the good wine, a wedding, belief, purification, the beginning, the good host, etc.. It is a foreshadowing of God's mission through Jesus; saving the best for the last and outpouring the Holy Spirit abundantly.

And Jesus returned in the power of the Spirit into Galilee, and a report concerning him went out through all the surrounding country. And he taught in their synagogues, being glorified by all.

And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written,

"The Spirit of the Lord is upon me,
because he has anointed me to preach
good news to the poor.
He has sent me to proclaim release
to the captives
and recovering of sight to the
blind,
to set at liberty those who are
oppressed,
to proclaim the acceptable year of
the Lord."

And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, "Today this scripture has been fulfilled in your hearing."

Read Any Good Books Lately?



I THINK SOME OF YOU MIGHT FIND THIS NEXT PASSAGE FROM ISAIAH JUST A LITTLE SURPRISING...

We often overlook the familiar, in favor of the novelty, only to find true value has been overlooked as well. Jesus' interpretation of Isaiah was radical, and people from his home town probably were murmuring "How could this be?" and "Didn't he grow up with my little Tommy?" etc.. Maybe he was challenging them to look deeper than a miracle to believe. Probably he was challenging them too much by declaring "the acceptable year of the Lord" or the year of jubilee (Lev 25:10). It's nice to have concepts of freedom, justice and an equal division of property, but it is very difficult to convince the "well-off" to participate. It would be easier to get behind a political struggle than one of self-sacrifice and justice. Still relevant, don't you think?

And he began to say to them, "Today this scripture has been fulfilled in your hearing." And all spoke well of him, and wondered at the gracious words which proceeded out of his mouth; and they said, "Is not this Joseph's son?" And he said to them, "Doubtless you will quote to me this proverb, 'Physician, heal yourself; what we have heard you did at Caper'na-um, do here also in your own country.'" And he said, "Truly, I say to you, no prophet is acceptable in his own country. But in truth, I tell you, there were many widows in Israel in the days of Eli'jah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and Eli'jah was sent to none of them but only to Zar'ephath, in the land of Sidon, to a woman who was a widow. And there were many lepers in Israel in the time of the prophet Eli'sha; and none of them was cleansed, but only Na'aman the Syrian." When they heard this, all in the synagogue were filled with wrath. And they rose up and put him out of the city, and led him to the brow of the hill on which their city was built, that they might throw him down headlong. But passing through the midst of them he went away.

A Cliffhanger



LOOK, GUYS ... BE REASONABLE ... I'M ON A MISSION FROM GOD!

All spoke well of him. He was okay, until he pointed out that God's truth had to be for all people and all nations. They could no longer guard it with jealous pride. "The very stone which the builder rejected has become the head of the corner; this was the Lord's doing" Mt. 21:42, Psalm 118.

While the people pressed upon him to hear the word of God, he was standing by the lake of Gennes'aret. And he saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, he asked him to put out a little from the land. And he sat down and taught the people from the boat. And when he had ceased speaking, he said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets." And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." For he was astonished, and all that were with him, at the catch of fish which they had taken; and so also were James and John, sons of Zeb'edee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth you will be catching men." And when they had brought their boats to land, they left everything and followed him.

Hook, Line and Sinker



Fishing is tranquil, peaceful and relaxing, if done for sport. It is very hard, rugged and frustrating, if done for a living—unless, of course, you're God.

And he came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon, who came to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all the crowd sought to touch him, for power came forth from him and healed them all.

And he lifted up his eyes on his disciples, and said:

"Blessed are you poor, for yours is the kingdom of God. Blessed are you that hunger now, for you shall be satisfied. Blessed are you that weep now, for you shall laugh. Blessed are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account of the Son of man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets."

"But woe to you that are rich, for you have received your consolation. Woe to you that are full now, for you shall hunger. Woe to you that laugh now, for you shall mourn and weep. Woe to you, when all men speak well of you, for so their fathers did to the false prophets."

Let's Get Our Priorities Straight



Luke is believed to present the Beatitudes closest to their original form. It seems doubtful that God would prefer people to be poor, hungry and weeping. Rather, it is people in those conditions on earth that are more likely to have their hearts and minds on God than if they were wealthy, gluttonous and boisterous. It's easy to be distracted and/or lose perspective in our struggle to perceive God, and it gets more and more so, the more opportunity we have for folly. The challenge seems to be one of values, humility and/or spiritual condition, rather than one of physical possessions.

"But I say to you that hear, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To him who strikes you on the cheek, offer the other also; and from him who takes away your cloak do not withhold your coat as well. Give to every one who begs from you; and of him who takes away your goods do not ask them again. And as you wish that men would do to you, do so to them."

"If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful."

"Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back."

Speaking in Tongues



AGAPÉ. COMPRENDÉ ?

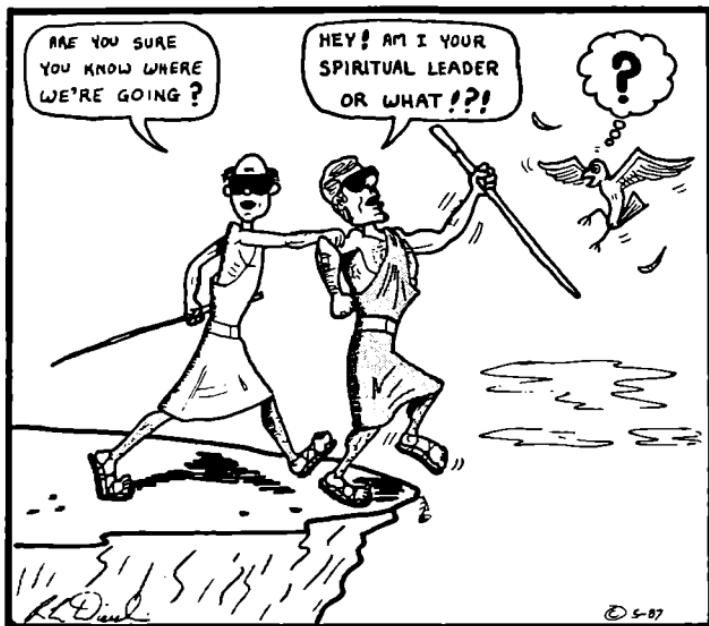
When Jesus told us to love our enemies, he used the Greek word agape (agapan) which could translate as benevolent, philanthropic, charitable, altruistic, etc.. This makes more sense than an affectionate love, but it is still very hard to do in practice ...to wish the highest good to those who seem to hate us.

He also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit? A disciple is not above his teacher, but every one when he is fully taught will be like his teacher. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye."

"For no good tree bears bad fruit, nor again does a bad tree bear good fruit; for each tree is known by its own fruit. For figs are not gathered from thorns, nor are grapes picked from a bramble bush. The good man out of the good treasure of his heart produces good, and the evil man out of his evil treasure produces evil; for out of the abundance of the heart his mouth speaks."

"Why do you call me 'Lord, Lord,' and not do what I tell you? Every one who comes to me and hears my words and does them, I will show you what he is like: he is like a man building a house, who dug deep, and laid the foundation upon rock: and when a flood arose, the stream broke against that house and could not shake it, because it had been well built. But he who hears and does not do them is like a man who built a house on the ground without a foundation; against which the stream broke, and immediately it fell, and the ruin of that house was great."

Tripping Out?



"You gotta stand for something or you'll fall for anything"—John Mellencamp. The truth isn't as hidden as we try to make it. The simple can be profound; good trees bear good fruit. Where are your roots?

Now about eight days after these sayings he took with him Peter and John and James, and went up on the mountain to pray. And as he was praying, the appearance of his countenance was altered, and his raiment became dazzling white. And behold, two men talked with him, Moses and Elijah, who appeared in glory and spoke of his departure, which he was to accomplish at Jerusalem. Now Peter and those who were with him were heavy with sleep but kept awake, and they saw his glory and the two men who stood with him. And as the men were parting from him, Peter said to Jesus, "Master, it is well that we are here; let us make three booths, one for you and one for Moses and one for Elijah"—not knowing what he said. As he said this, a cloud came and overshadowed them; and they were afraid as they entered the cloud. And a voice came out of the cloud, saying, "This is my Son, my Chosen; listen to him!" And when the voice had spoken, Jesus was found alone. And they kept silence and told no one in those days anything of what they had seen.

Forecast...Partly Cloudy



Moses and Elijah represent the prophetic tradition in which Jesus' ministry takes place. This may be to clarify its emphasis on mercy rather than the wisdom tradition of knowledge or priestly tradition of ritual purity. In other words, to show God's compassion and deliverance rather than His wrath.

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit for forty days in the wilderness, tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry. The devil said to him, "If you are the Son of God, command this stone to become bread." And Jesus answered him, "It is written, 'Man shall not live by bread alone.'" And the devil took him up, and showed him all the kingdoms of the world in a moment of time, and said to him, "To you I will give all this authority and their glory; for it has been delivered to me, and I give it to whom I will. If you, then, will worship me, it shall all be yours." And Jesus answered him, "It is written,

'You shall worship the Lord your God,
and him only shall you serve.'

And he took him to Jerusalem, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down from here; for it is written,

'He will give his angels charge of
you, to guard you,'

and

'On their hands they will bear you
up,
lest you strike your foot against a
stone.'

And Jesus answered him, "It is said, 'You shall not tempt the Lord your God.'" And when the devil had ended every temptation, he departed from him until an opportune time.

The First Steeplechase



Jesus resisted the temptations of materialism, power and sensationalism in his ministry. It's not a matter of "what can you offer God that he doesn't already have" but rather, the truth is free and needs no fanfare. If the Kingdom of God manifests itself in our attitude and action (the quality of our values and the strength of our conviction), then it is attainable to everyone regardless of wealth, station or marketing approach.

At that very hour some Pharisees came, and said to him, "Get away from here, for Herod wants to kill you." And he said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course. Nevertheless I must go on my way today and tomorrow and the day following; for it cannot be that a prophet should perish away from Jerusalem.' O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken. And I tell you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord!'"

Another Bite Out of the Big Apple



THE STUFF PARABLES ARE MADE OF.

This is the only place in the New Testament that Jesus seems to be on good terms with the Pharisees. One conclusion is that not all Pharisees were corrupt in their faith and that some were open-minded enough to hear Jesus out ... maybe even follow him. We also get a glimpse of Jesus' compassion for Jerusalem and his sorrow that they seemed oblivious to his message and messiahship.

There were some present at that very time who told him of the Galileans whose blood Pilate had mingled with their sacrifices. And he answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered thus? I tell you, No; but unless you repent you will all likewise perish. Or those eighteen upon whom the tower in Siloam fell and killed them, do you think that they were worse offenders than all the others who dwelt in Jerusalem? I tell you, No; but unless you repent you will all likewise perish."

And he told this parable: "A man had a fig tree planted in his vineyard; and he came seeking fruit on it and found none. And he said to the vinedresser, 'Lo, these three years I have come seeking fruit on this fig tree, and I find none. Cut it down; why should it use up the ground?' And he answered him, 'Let it alone, sir, this year also, till I dig about it and put on manure. And if it bears fruit next year, well and good; but if not, you can cut it down.'"

Bearing the Fruit



OKAY, OKAY. ANOTHER YEAR FOR THE FIGS TO COME OUT.
BUT WILL YOU QUIT WITH THE MANURE ALREADY ??

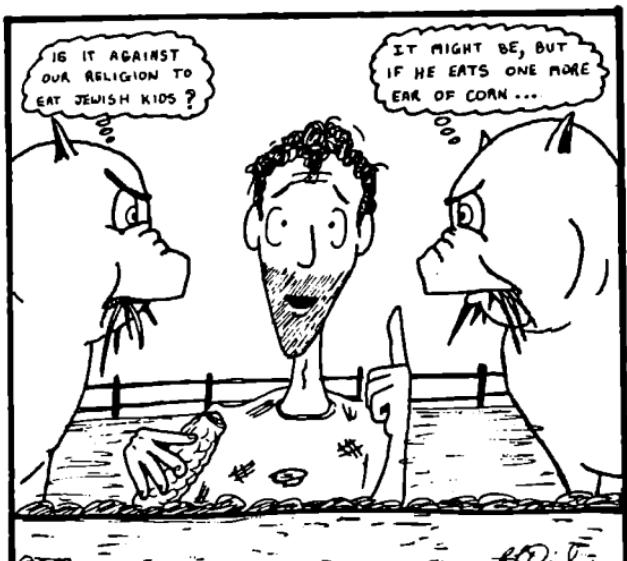
God gives us every chance to bear fruit; hopefully we will respond to His Tender Loving Care (TLC). Another analogy could be that the soil is fertile enough; we just need to do more digging around.

Now the tax collectors and sinners were all drawing near to hear him. And the Pharisees and the scribes murmured, saying, "This man receives sinners and eats with them." So he told them this parable:

And he said, "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants." ' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry.

"Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And He called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost and is found.'"

Having a Swill Time



The story of the prodigal son is really not about the son. The hero is the father, and how his forgiveness and unconditional love go out to both the younger (rebellious spirit) and the older (self-righteous attitude) son. We might sympathize with the older son, at least a little bit; after all it's easier to "come to yourself" when you're eating slop with pigs in a faraway land than it is when you feel that the world owes you for your tremendous contribution.

Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. There they made him a supper; Martha served, and Lazarus was one of those at table with him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, one of his disciples (he who was to betray him), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor but because he was a thief, and as he had the money box he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of my burial. The poor you always have with you, but you do not always have me."

What's That Aftershave You're Wearing?



How easy it is to miss the point! We, like Judas, have our own ideas about Christ's kingship, which may not be wholly compatible with God's ideas. Regarding consideration for the poor, we have the time which Jesus did not. Now is the time to see what we can do about the poor.

And when he had said this, he went on ahead, going up to Jerusalem. When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, saying, "Go into the village opposite, where on entering you will find a colt tied, on which no one has ever yet sat; untie it and bring it here. If any one asks you, 'Why are you untying it?' you shall say this, 'The Lord has need of it.'" So those who were sent went away and found it as he had told them. And as they were untying the colt, its owners said to them, "Why are you untying the colt?" And they said, "The Lord has need of it." And they brought it to Jesus, and throwing their garments on the colt they set Jesus upon it. And as he rode along, they spread their garments on the road. As he was now drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" And some of the Pharisees in the multitude said to him, "Teacher, rebuke your disciples." He answered, "I tell you, if these were silent, the very stones would cry out."

Pet Rocks Unite



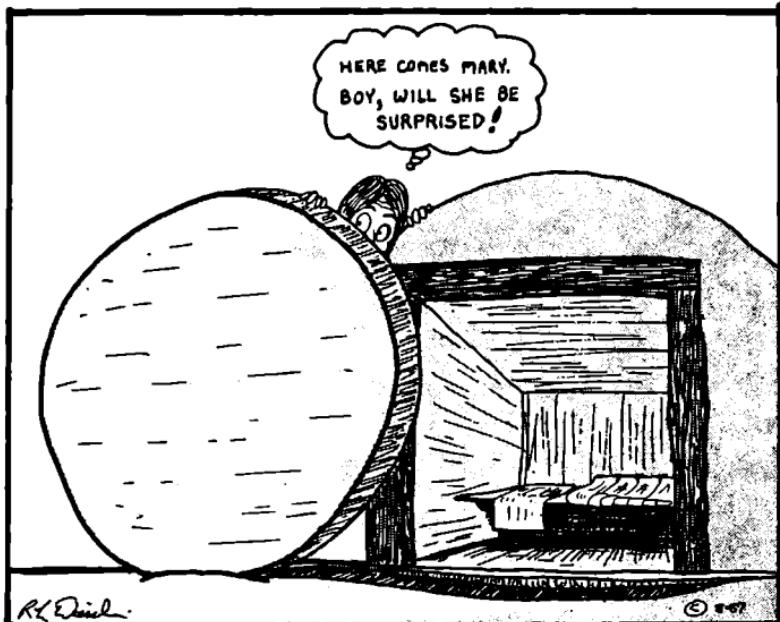
HEY, I APPRECIATE THE GESTURE, BUT I'M NOT SURE
YOU WANT TO THROW YOUR GARMENTS UNDER A COLT...

William Barclay points out that an ass was a noble beast in that day, ridden by kings in peacetime (vs. a horse during war). The symbolism points to Jesus as the king of peace and love. Additionally, we shouldn't forget that Jesus had a great deal of courage. It was a daring maneuver for Jesus to go parading into town when there was a price on his head, especially while asserting his kingship at the same time.

Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. So she ran, and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." Peter then came out with the other disciple, and they went toward the tomb. They both ran, but the other disciple outran Peter and reached the tomb first; and stooping to look in, he saw the linen cloths lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb; he saw the linen cloths lying, and the napkin, which had been on his head, not lying with the linen cloths but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not know the scripture, that he must rise from the dead. Then the disciples went back to their homes.

But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid him." Saying this, she turned round and saw Jesus standing, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary." She turned and said to him in Hebrew, "Rabboni!" (which means Teacher). Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." Mary Magdalene went and said to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

Occupied?



Hindsight lent the disciples a chance to really understand Christ's teachings. What he had been trying to tell them all along was suddenly crystal clear. The fog was lifted. Pray that it is as clear to us, now that we already have the advantage of hindsight. Remember Christ's life, teaching and witness which are our example. Jesus' sacrifice and resurrection are the conviction in that example.

On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe."

Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you." Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe."

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

Beyond a Shadow of a Doubt



Thomas was probably older and wiser than most of the disciples, perhaps a little too cautious because the world had hardened him. But William Barclay notes "...(he) doubted in order to become sure." The others may have been swept up in the moment or too afraid to ask the obvious question, but those who think through and challenge their faith usually truly make it their own.

After this Jesus revealed himself again to the disciples by the Sea of Tiberias; and he revealed himself in this way. Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat; but that night they caught nothing.

Just as day was breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. Jesus said to them, "Children, have you any fish?" They answered him, "No." He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, for the quantity of fish. That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his clothes, for he was stripped for work, and sprang into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off.

When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and although there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came and took the bread and gave it to them, and so with the fish. This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." A second time he said to him, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go." (This he said to show by what death he was to glorify God.) And after this he said to him, "Follow me."

More Fish Stories or The Last Breakfast

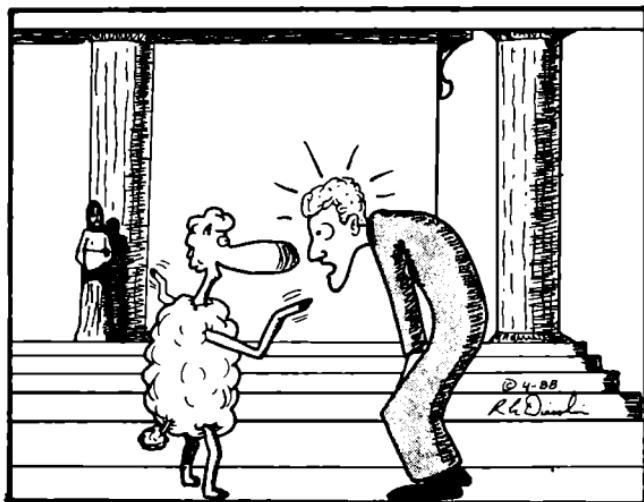


IT HAPPENED ONE MORNING AFTER FISHING ALL NIGHT WITHOUT A BITE...

The best fishing is when you invite God along. It's interesting that Jesus chose to reveal himself in the ordinary and the usual, in walking and talking, in work and in food. Perhaps when we invite God into our everyday decisions, we have a better chance of making the right choices.

It was the feast of the Dedication at Jerusalem; it was winter, and Jesus was walking in the temple, in the portico of Solomon. So the Jews gathered round him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly." Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name, they bear witness to me; but you do not believe, because you do not belong to my sheep. My sheep hear my voice, and I know them, and they follow me; and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one."

Who Pulled the Wool over Your Eyes?

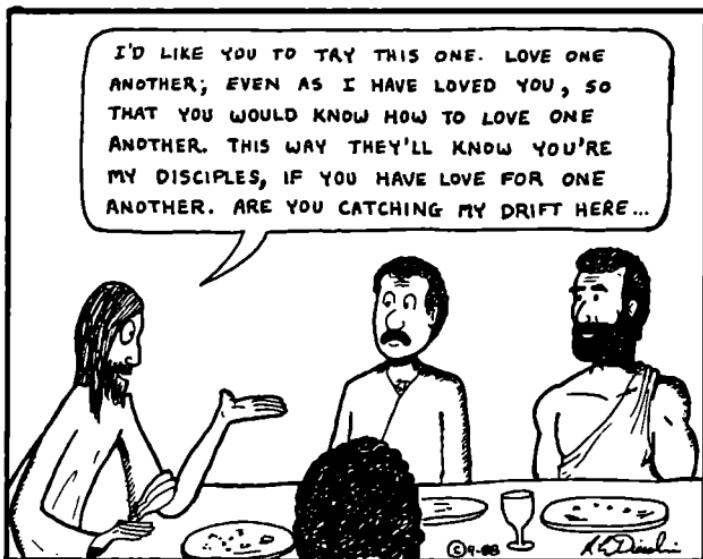


LOOK, HE'S THE CHRIST YOU IDIOT!
I THOUGHT EVERYBODY KNEW THAT ...

If you want to know the Lord, just ask a real expert.

When he had gone out, Jesus said, "Now is the Son of man glorified, and in him God is glorified; if God is glorified in him, God will also glorify him in himself, and glorify him at once. Little children, yet a little while I am with you. You will seek me; and as I said to the Jews so now I say to you, 'Where I am going you cannot come.' A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another."

Love One Another



Love One Another.

Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. He who does not love me does not keep my words; and the word which you hear is not mine but the Father's who sent me.

"These things I have spoken to you, while I am still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. You heard me say to you, 'I go away, and I will come to you.' If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I. And now I have told you before it takes place, so that when it does take place, you may believe."

Highway to Heaven



LOOK. I'M GONNA VISIT DAD SOON. I'M NOT PARTICULARLY THRILLED WITH THE MODE OF TRANSPORTATION ... BUT WHAT ARE YA GONNA DO ?

Upon visiting Dad who is in heaven, he sent back a guide with a compass: The Holy Spirit.

"I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me. Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world. O righteous Father, the world has not known thee, but I have known thee; and these know that thou hast sent me. I made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them."

Guess Who's Coming to Dinner



HEY DAD. I'VE MADE A LOT OF FRIENDS HERE ... AND
I WANT TO BRING THEM HOME WITH ME ...

To be one in Christ as he is in the Father...is almost unimaginable, yet it was his prayer for us. Let us strive for that union at all times.

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know him and have seen him."

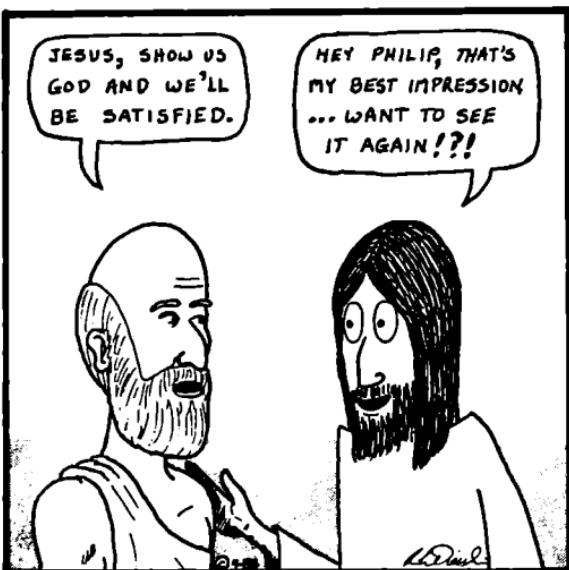
Philip said to him, "Lord, show us the Father, and we shall be satisfied." Jesus said to him, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves.

"Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; if you ask anything in my name, I will do it.

"If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.

"These things I have spoken to you, while I am still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid."

Famous Impressions



The basic, central theme of Christianity is that Jesus is Lord. It is the only major world religion in which God becomes a person. No one comes to God as *father* except a Christian. Other religions come to God as the Godhead; usually a very cold and impersonal relationship at best.

"I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you."

Well I Declare



The spirit of God's truth. May we comprehend it at any level.

After he had ended all his sayings in the hearing of the people he entered Capernaum. Now a centurion had a slave who was dear to him, who was sick and at the point of death. When he heard of Jesus, he sent to him elders of the Jews, asking him to come and heal his slave. And when they came to Jesus, they besought him earnestly, saying, "He is worthy to have you do this for him, for he loves our nation, and he built us our synagogue." And Jesus went with them. When he was not far from the house, the centurion sent friends to him, saying to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof; therefore I did not presume to come to you. But say the word, and let my servant be healed. For I am a man set under authority, with soldiers under me; and I say to one 'Go,' and he goes; and to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does it." When Jesus heard this he marveled at him, and turned and said to the multitude that followed him, "I tell you, not even in Israel have I found such faith." And when those who had been sent returned to the house, they found the slave well.

A Cure for Slavery



COMPASSION COMES TO A MAN OF POWER AND WEALTH...

The reverence shown toward God by those who feel they do not have a claim on His grace, but desire it, should be an example to those who feel they do.

Soon afterward he went to a city called Nain, and his disciples and a great crowd went with him. As he drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with her. And when the Lord saw her, he had compassion on her and said to her, "Do not weep." And he came and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, arise." And the dead man sat up, and began to speak. And he gave him to his mother. Fear seized them all; and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited his people!" And this report concerning him spread through the whole of Judea and all the surrounding country.

The Funeral Procession



"Jesus is the one who calls the living forth from the dead."—Interpreter's Bible p 684. Perhaps we are being called forth from our dead selves into a living faith which springs eternal.

One of the Pharisees asked him to eat with him, and he went into the Pharisee's house, and sat at table. And behold, a woman of the city, who was a sinner, when she learned that he was sitting at table in the Pharisee's house, brought an alabaster flask of ointment, and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner." And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "What is it, Teacher?" "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he forgave them both. Now which of them will love him more?" Simon answered, "The one, I suppose, to whom he forgave more." And he said to him, "You have judged rightly." Then turning toward the woman he said to Simon, "Do you see this woman? I entered your house, you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little." And he said to her, "Your sins are forgiven." Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?" And he said to the woman, "Your faith has saved you; go in peace."

Soon afterward he went on through cities and villages, preaching and bringing the good news of the kingdom of God. And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who provided for them out of their means.

Shoeshine



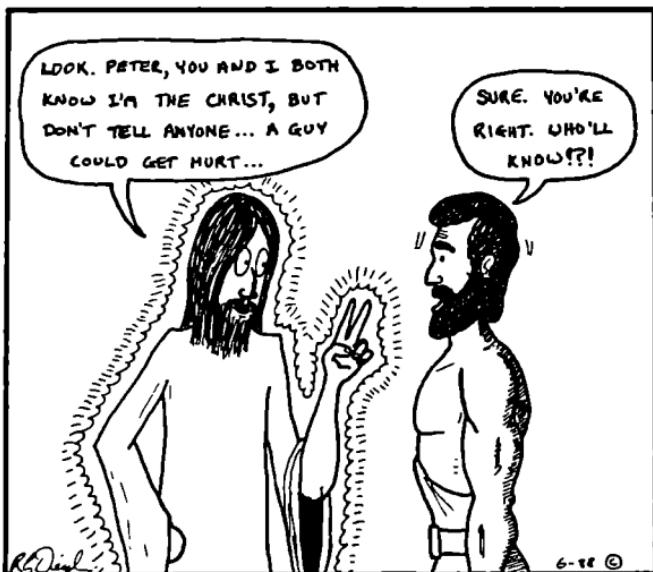
SIMON. LISTEN TO THIS FORTUNE: "FORGIVE THE UNFORTUNATE ONE AT YOUR FEET AND REPORT THE TURKEY TO YOUR LEFT TO MISS MANNERS." I WONDER HOW THEY DO THAT!

The more we recognize our need for forgiveness, the closer we are to God. The more we feel self-sufficient, the harder it is to take time out for God.

Now it happened that as he was praying alone the disciples were with him; and he asked them, "Who do the people say that I am?" And they answered, "John the Baptist; but others say, Elijah; and others, that one of the old prophets has risen." And he said to them, "But who do you say that I am?" And Peter answered, "The Christ of God." But he charged and commanded them to tell this to no one, saying, "The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised."

And he said to all, "If any man would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it."

Survey Says ...



Taking up our cross daily brings to mind many different images. We must pray to know what it means in our life and ask for the courage to move in that direction.

When the days drew near for him to be received up, he set his face to go to Jerusalem. And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make ready for him; but the people would not receive him, because his face was set toward Jerusalem. And when his disciples James and John saw it, they said, "Lord, do you want us to bid fire come down from heaven and consume them?" But he turned and rebuked them. And they went on to another village.

As they were going along the road, a man said to him, "I will follow you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." To another he said, "Follow me." But he said, "Lord, let me first go and bury my father." But he said to him, "Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God." Another said, "I will follow you, Lord; but let me first say farewell to those at my home." Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

Excedrin Headache #199



How could Jesus relax when He knew His time on earth was short and His audience was ... shall we say ... just a little slow. We're still trying to figure it all out!

After this the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come. And he said to them, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest. Go your way; behold, I send you out as lambs in the midst of wolves. Carry no purse, no bag, no sandals; and salute no one on the road. Whatever house you enter, first say, 'Peace be to this house!' And if a son of peace is there, your peace shall rest upon him; but if not, it shall return to you. And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages; do not go from house to house. Whenever you enter a town and they receive you, eat what is set before you; heal the sick in it and say to them, 'The kingdom of God has come near to you.' But whenever you enter a town and they do not receive you, go into its streets and say, 'Even the dust of your town that clings to our feet, we wipe off against you; nevertheless know this, that the kingdom of God has come near.' I tell you, it shall be more tolerable on that day for Sodom than for that town.

The seventy returned with joy, saying, "Lord, even the demons are subject to us in your name!" And he said to them, "I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you. Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven."

Don't Tread on Me



Serpents and scorpions are Old Testament symbols of evil. The power over evil is something to rejoice about, but the gift of salvation is perhaps more worthy of our praise to God. In other words, let's not get all caught up in God for a power trip, but rather rejoice that we are saved as a result of His compassion and grace.

And behold, a lawyer stood up to put him to the test, saying "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do you read?" And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have answered right; do this, and you will live."

But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

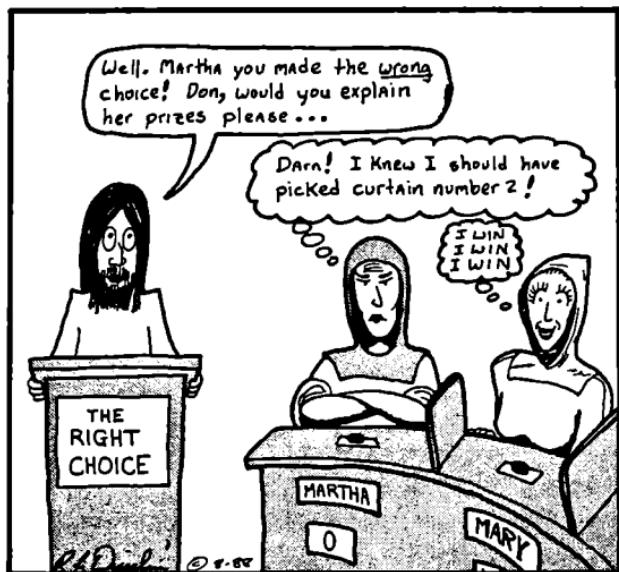
Welcome to My Neighborhood Boys and Girls



If we look at life legally, we're liable to spend it in court rather than living it. It's hard to do, but we need to make the world a better place, *now!*

Now as they went on their way, he entered a village; and a woman named Martha received him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. But Martha was distracted with much serving; and she went to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her."

The Right Choice



WELL MARTHA, THE CONSOLATION PRIZE IS A DANDY INDEED! YOU WILL SPEND THE EVENING SERVING JESUS AND MARY WHILE THEY DISCUSS THE MEANING OF LIFE. OF COURSE, NO SERVANT WOULD WANT TO BE SEEN SERVING WITHOUT RANDEE'S CANDIES AND BEE'S PRESS-ON NAILS. SO YOU WILL RECEIVE A YEAR'S SUPPLY ... WAIT THERE'S MORE! HOW ABOUT A DETERGENT THAT'S ...

It's hard to serve the Lord when your heart and mind are preoccupied with the meaningless (relatively speaking) details of life.

He was praying in a certain place, and when he ceased, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." And he said to them, "When you pray, say:

'Father, hallowed be thy name. Thy kingdom come. Give us each day our daily bread; and forgive us our sins, for we ourselves forgive every one who is indebted to us; and lead us not into temptation."

And he said to them, "Which of you who has a friend will go to him at midnight and say to him, 'Friend, lend me three loaves; for a friend of mine has arrived on a journey, and I have nothing to set before him'; and he will answer from within, 'Do not bother me; the door is now shut, and my children are with me in bed; I cannot get up and give you anything'? I tell you, though he will not get up and give him anything because he is his friend, yet because of his importunity he will rise and give him whatever he needs. And I tell you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened. What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

Knock, Knock



The challenge is to wake up God, whom we've put to sleep within us. If we petition God in earnest, he will not refuse us.

One of the multitude said to him, "Teacher, bid my brother divide the inheritance with me." But he said to him, "Man, who made me a judge or divider over you?" And he said to them, "Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his possessions." And he told them a parable, saying, "The land of a rich man brought forth plentifully; and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this; I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.' But God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?' So is he who lays up treasure for himself, and is not rich toward God."

A Case of Really Bad Timing



Love and time cannot be bought, so you better love while there is still time!

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also.

"Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the marriage feast, so that they may open to him at once when he comes and knocks. Blessed are those servants whom the master finds awake when he comes; truly, I say to you, he will gird himself and have them sit at table, and he will come and serve them. If he comes in the second watch, or in the third, and finds them so, blessed are those servants! But know this, that if the householder had known at what hour the thief was coming, he would have been awake and would not have left his house to be broken into. You also must be ready; for the Son of man is coming at an hour you do not expect."

Expect the Unexpected

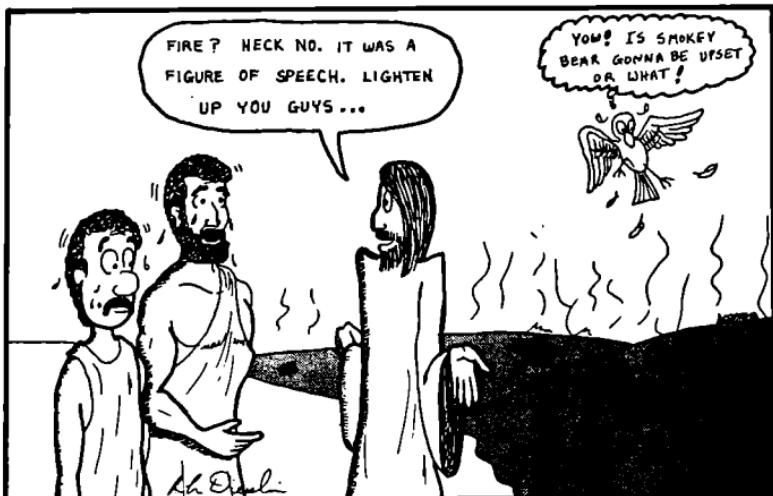


For where your treasure is, there will your heart be also.

"I came to cast fire upon the earth; and would that it were already kindled! I have a baptism to be baptized with; and how I am constrained until it is accomplished! Do you think that I have come to give peace on earth? No, I tell you, but rather division; for henceforth in one house there will be five divided, three against two and two against three; they will be divided, father against son and son against father, mother against daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

He also said to the multitudes, "When you see a cloud rising in the west, you say at once, 'A shower is coming'; and so it happens. And when you see the south wind blowing, you say, 'There will be scorching heat'; and it happens. You hypocrites! You know how to interpret the appearance of earth and sky; but why do you not know how to interpret the present time?"

Gotta Light?



Fire is usually a symbol of judgment in the Bible. It is very easy to forget the parts of Jesus' message which refer to judgment. It would have been much less painful for him to let God's judgment be cast directly onto us based on our works. Instead, as redeemer, he took the pain of the judgment on his own shoulders, giving us the example of ultimate compassion. Also, as teacher, he gave us access to our own salvation through the Holy Spirit.

He went on his way through towns and villages, teaching, and journeying toward Jerusalem. And some one said to him, "Lord, will those who are saved be few?" And he said to them, "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able. When once the householder has risen up and shut the door, you will begin to stand outside and to knock at the door, saying, 'Lord, open to us.' He will answer you, 'I do not know where you come from.' Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' But he will say, 'I tell you, I do not know where you come from; depart from me, all you workers of iniquity!' There you will weep and gnash your teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and you yourselves thrust out. And men will come from east and west, and from north and south, and sit at table in the kingdom of God. And behold, some are last who will be first, and some are first who will be last."

I Thought You Had the Keys



When you look around, tempted to see who will be saved, remember the log in your eye.

One sabbath when he went to dine at the house of a ruler who belonged to the Pharisees, they were watching him. And behold, there was a man before him who had dropsy. And Jesus spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath, or not?" But they were silent. Then he took him and healed him, and let him go. And he said to them, "Which of you, having an ass or an ox that has fallen into a well, will not immediately pull him out on a sabbath day?" And they could not reply to this.

Now he told a parable to those who were invited, when he marked how they chose the places of honor, saying to them, "When you are invited by any one to a marriage feast, do not sit down in a place of honor, lest a more eminent man than you be invited by him; and he who invited you both will come and say to you, 'Give place to this man,' and then you will begin with shame to take the lowest place. But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, go up higher'; then you will be honored in the presence of all who sit at table with you. For every one who exalts himself will be humbled; and he who humbles himself will be exalted." He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your kinsmen or rich neighbors, lest they also invite you in return, and you be repaid. But when you give a feast, invite the poor, the maimed, the lame, the blind, and you will be blessed, because they cannot repay you. You will be repaid at the resurrection of the just."

Sunday. Why Do You Ask?



Humility doesn't mean giving up your dignity ... it means recognizing everyone else's.

Now great multitudes accompanied him; and he turned and said to them, "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sister, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me, cannot be my disciple. For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation, and is not able to finish, all who see it begin to mock him, saying, 'This man began to build, and was not able to finish.' Or what king, going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends an embassy and asks terms of peace. So therefore, whoever of you does not renounce all that he has cannot be my disciple."

God Is No. 1



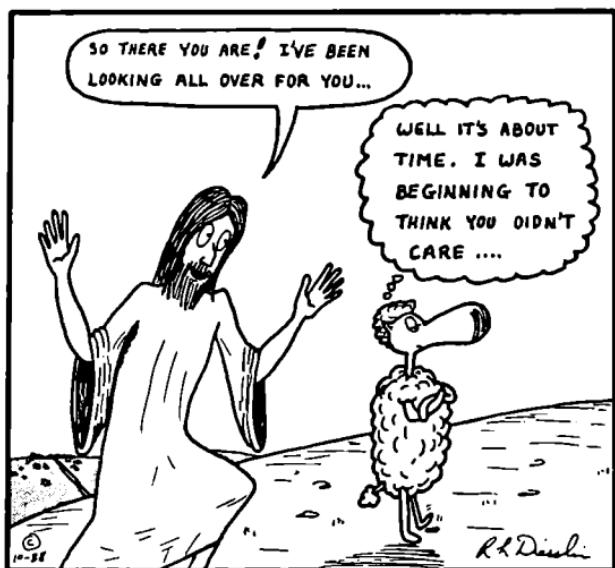
The challenge in life is to figure a way to truly put God first. A good start would be to take Jesus at his word.

Now the tax collectors and sinners were all drawing near to hear him. And the Pharisees and the scribes murmured, saying, "This man receives sinners and eats with them."

So he told them this parable: "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost.' Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

"Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost.' Just so, I tell you, there is joy before the angels of God over one sinner who repents."

Have You Seen My Sheep around Here Anywhere?



It's because Jesus came to save the lost that we cannot harden our hearts to sinners (or even our own sins). Jesus can find us wherever we're at. No matter how far we've drifted away. No matter how sinful we've been. All we have to do is let ourselves be found. He always loves us, even though he does not approve of our sinful actions. Perhaps this is an example we can apply in our lives.

He also said to the disciples, "There was a rich man who had a steward, and charges were brought to him, that this man was wasting his goods. And he called him and said to him, 'What is this that I hear about you? Turn in the account of your stewardship, for you can no longer be steward.' And the steward said to himself, 'What shall I do, since my master is taking the stewardship away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do, so that people may receive me into their houses when I am put out of the stewardship.' So, summoning his master's debtors one by one, he said to the first, 'How much do you owe my master?' He said, 'A hundred measures of oil.' And he said to him, 'Take your bill, and sit down quickly and write fifty.' Then he said to another, 'And how much to you owe?' He said, 'A hundred measures of wheat.' He said to him, 'Take your bill, and write eighty.' The master commended the dishonest steward for his prudence; for the sons of this world are wiser in their own generation than the sons of light. And I tell you, make friends for yourselves by means of unrighteous mammon, so that when it fails they may receive you into the eternal habitations. He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much. If then you have not been faithful in the unrighteous mammon, who will entrust to you the true riches? And if you have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon."

It's Hard To Find Good Help



JESUS PONDERS THE DESIRABILITY OF A TAPE RECORDER.

The bad news is if we are dishonest in a very little, we are dishonest in much. In other words, there is no way to sin just a little bit: sin is sin. The good news is if we are faithful in a very little, we are faithful in much. In other words, a little bit of faith goes a long, long way to producing "the good stuff" (e.g. good fruits, good deeds, God's will).

"There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if some one goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.'"

Speak of the Devil



Sometimes what we *don't* do is just as important as what we do. Inaction is an action. The rich man in the Lazarus parable failed to have compassion for human suffering. The point seems to be that he was accountable for it, even though he was not directly the cause of the suffering. He indirectly contributed to the suffering because he was aware of it and could have helped, but did not. Pray for compassion, not to save you from hell, but to keep you from creating it for someone else.

The apostles said to the Lord, "Increase our faith!" And the Lord said, "If you had faith as a grain of mustard seed, you could say to this sycamine tree, 'Be rooted up, and be planted in the sea,' and it would obey you.

"Will any one of you, who has a servant plowing or keeping sheep, say to him when he has come in from the field, 'Come at once and sit down at table'? Will he not rather say to him, 'Prepare supper for me, and gird yourself and serve me, till I eat and drink; and afterward you shall eat and drink'? Does he thank the servant because he did what was commanded? So you also, when you have done all that is commanded you, say, 'We are unworthy servants; we have only done what was our duty.'"

Faith To Move Trees?!



Even a little bit of faith can go a *long* way(s). God help us find the faith to uproot trees and uplift our spirits.

On the way to Jerusalem he was passing along between Samaria and Galilee. And as he entered a village, he was met by ten lepers, who stood at a distance and lifted up their voices and said, "Jesus, Master, have mercy on us." When he saw them he said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. Then said Jesus, "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And he said to him, "Rise and go your way; your faith has made you well."

90% of All Lepers Miss the Point



Showing yourself to the priest(s) was necessary to regain admittance into the Jewish community. Of the 10 lepers, only one returned to give thanks to Jesus, and he was a Samaritan. The lesson for us could just be to understand how seldom we give thanks to God for the good things that happen to us. Fortunately, it's never too late to improve our statistics.

And he told them a parable, to the effect that they ought always to pray and not lose heart. He said, "In a certain city there was a judge who neither feared God nor regarded man; and there was a widow in that city who kept coming to him and saying, 'Vindicate me against my adversary.' For a while he refused; but afterward he said to himself, 'Though I neither fear God nor regard man, yet because this widow bothers me, I will vindicate her, or she will wear me out by her continual coming.'" And the Lord said, "Hear what the unrighteous judge says. And will not God vindicate his elect, who cry to him day and night? Will he delay long over them? I tell you, he will vindicate them speedily. Nevertheless, when the Son of man comes, will he find faith on earth?"

Getting on the Judge's Case

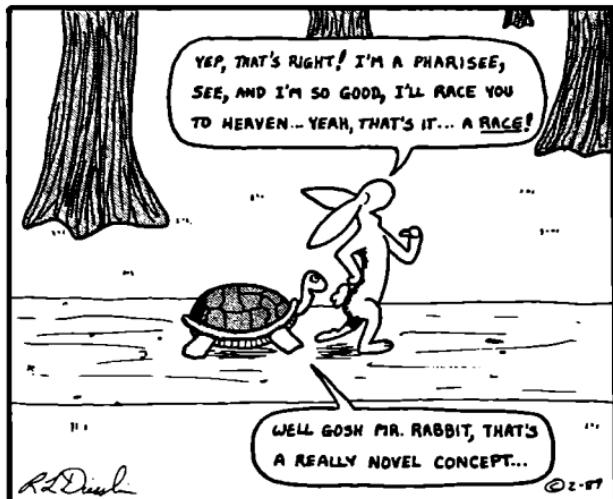


WELL, I SEE YOU'VE GOT A POINT THERE! YOU'RE VINDICATED.
*blunt object

We ask/pray/beg for perseverance, but it is God who keeps waiting on us. We need to be persistent to get anywhere close to reciprocating.

He also told this parable to some who trusted in themselves that they were righteous and despised others: 'Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get.' But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for every one who exalts himself will be humbled, but he who humbles himself will be exalted."

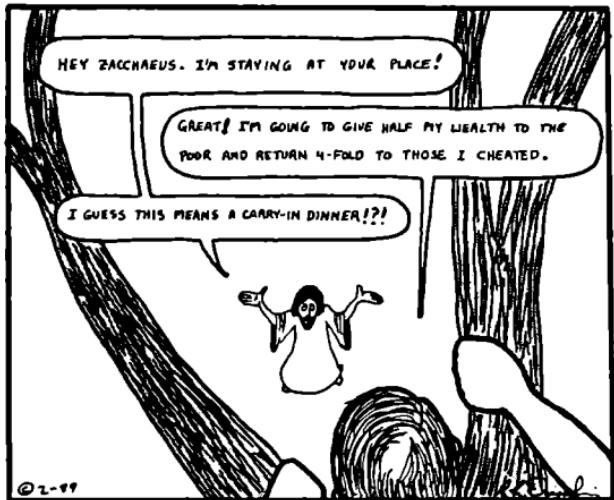
The Tortoise and the Hare



Remember *self-righteousness* is an appeal to the lowest authority.

He entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchaeus, make haste and come down; for I must stay at your house today." So he made haste and came down, and received him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost."

Dinner without Tax



Salvation comes to those who love God and try to do His will. It's an old scouting adage to leave your campsite in better shape than when you found it. If we had that attitude about our relationships and life, then we would leave this world a better place.

There came to him some Sadducees, those who say that there is no resurrection, and they asked him a question, saying, "Teacher, Moses wrote for us that if a man's brother dies, having a wife but no children, the man must take the wife and raise up children for his brother. Now there were seven brothers; the first took a wife, and died without children; and the second and the third took her, and likewise all seven left no children and died. Afterward the woman also died. In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife."

And Jesus said to them, "The sons of this age marry and are given in marriage; but those who are accounted worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, for they cannot die any more, because they are equal to angels and are sons of God, being sons of the resurrection. But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. Now he is not God of the dead, but of the living; for all live to him."

Seven Is Enough!



Love of the spirit exceeds the love of the flesh.

And as some spoke of the temple, how it was adorned with noble stones and offerings, he said, "As for these things which you see, the days will come when there shall not be left here one stone upon another that will not be thrown down." And they asked him, "Teacher, when will this be, and what will be the sign when this is about to take place?" And he said, "Take heed that you are not led astray; for many will come in my name, saying, 'I am he!' and, 'The time is at hand!' Do not go after them. And when you hear of wars and tumults, do not be terrified; for this must first take place, but the end will not be at once."

Then he said to them, "Nation will rise against nation, and kingdom against kingdom; there will be great earthquakes, and in various places famines and pestilences; and there will be terrors and great signs from heaven. But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake. This will be a time for you to bear testimony. Settle it therefore in your minds, not to meditate beforehand how to answer; for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. You will be delivered up even by parents and brothers and kinsmen and friends, and some of you they will put to death; you will be hated by all for my name's sake. But not a hair of your head will perish. By your endurance you will gain your lives."

Th-th-that's All Folks!



NOT ONE STONE WILL BE ON ANOTHER . . . WE ARE TALKING
SERIOUS ENTROPY HERE!

There are many false prophets, most preaching greed and materialism. The fruits of their efforts will always give them away (in time). Lord, help keep the log out of our eyes, lest we become false prophets unwittingly.

When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus.

The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" And Jesus found a young ass and sat upon it; as it is written,

"Fear not, daughter of Zion; behold, your king is coming, sitting on an ass's colt!"

His disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him. The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet him was that they heard he had done this sign. The Pharisees then said to one another, "You see that you can do nothing; look, the world has gone after him."

The Best Laid Plans ...



A lot of people yelling hosannas for Jesus on that day were also probably yelling for His crucifixion shortly thereafter. Let us examine our own hearts and pray we discover a true belief ... and not just a mob mentality. After all, it is likely that even some of the Pharisees heard, experienced and believed Jesus. So can we.

INDEX TO SCRIPTURE PASSAGES

Luke 1:39-55	8
Luke 2:41-52	10
Luke 3:1-6	4
Luke 3:(7-9) 10-18	6
Luke 3:15-17, 21-22	16
Luke 4:1-13	34
Luke 4:14-21	20
Luke 4:21-30	22
Luke 5:1-11	24
Luke 6:17-26	26
Luke 6:27-38	28
Luke 6:39-49	30
Luke 7:1-10	64
Luke 7:11-17	66
Luke 7:36-8:3	68
Luke 9:18-24	70
Luke 9:28-36	32
Luke 9:51-62	72
Luke 10:1-14	74
Luke 10:25-37	76
Luke 10:38-42	78
Luke 11:1-13	80
Luke 12:13-21	82
Luke 12:32-40	84
Luke 12:49-56	86
Luke 13:1-9	38
Luke 13:22-30	88
Luke 13:31-35	36
Luke 14:1-14	90
Luke 14:25-33	92
Luke 15:1-10	94
Luke 15:1-3,11-32	40
Luke 16:1-13	96
Luke 16:19-31	98
Luke 17:5-10	100
Luke 17:11-19	102
Luke 18:1-8	104
Luke 18:9-14	106
Luke 19:1-10	108
Luke 19:28-40	44
Luke 20:27-38	110

INDEX TO SCRIPTURE PASSAGES

Luke 21:5-19	112
Luke 21:25-36	2
Matthew 2:1-12	14
John 1:1-18	12
John 2:1-11	18
John 10:22-30	52
John 12:1-8	42
John 12:9-19	114
John 13:31-35	54
John 14:6-18, 25-27	60
John 14:23-29	56
John 16:12-15	62
John 17:20-26	58
John 20:1-18	46
John 20:19-31	48
John 21:1-19	50

INDEX BY LECTORY YEAR C

First Sunday of Advent.....	2
Second Sunday of Advent.....	4
Third Sunday of Advent.....	6
Fourth Sunday of Advent	8
First Sunday After Christmas	10
Second Sunday After Christmas	12
Epiphany	14
Baptism of the Lord	16
Second Sunday after Epiphany.....	18
Third Sunday after Epiphany.....	20
Fourth Sunday after Epiphany	22
Fifth Sunday after Epiphany	24
Sixth Sunday after Epiphany	26
Seventh Sunday after Epiphany.....	28
Eighth Sunday after Epiphany.....	30
Last Sunday after Epiphany	32
First Sunday of Lent	34
Second Sunday of Lent.....	36
Third Sunday of Lent.....	38
Fourth Sunday of Lent.....	40
Fifth Sunday of Lent	42
Sixth Sunday of Lent	44
Easter Sunday.....	46
Second Sunday of Easter	48
Third Sunday of Easter	50
Fourth Sunday of Easter	52
Fifth Sunday of Easter.....	54
Sixth Sunday of Easter.....	56
Seventh Sunday of Easter	58
Pentecost	60
Trinity Sunday	62
Sunday 5/29 - 6/4.....	64
Sunday 6/5-11	66
Sunday 6/12-18	68
Sunday 6/19-25	70
Sunday 6/26 - 7/2.....	72
Sunday 7/3-9	74
Sunday 7/10-16	76
Sunday 7/17-23	78
Sunday 7/24-30	80

INDEX BY LECTORY YEAR C

Sunday 7/31 - 8/6.....	82
Sunday 8/7-13.....	84
Sunday 8/14-20.....	86
Sunday 8/21-27.....	88
Sunday 8/28 - 9/3.....	90
Sunday 9/4-10.....	92
Sunday 9/11-17.....	94
Sunday 9/18-24.....	96
Sunday 9/25 - 10/1.....	98
Sunday 10/2-8.....	100
Sunday 10/9-15.....	102
Sunday 10/16-22.....	104
Sunday 10/23-29.....	106
Sunday 10/30 - 11/5.....	108
Sunday 11/6-12.....	110
Sunday 11/13-19.....	112
The Last Sunday in Pentecost	114